

The Teacher and His New Word. The International Sunday School Lesson for May 12 Is "The Law of Love." Luke 6: 27-38. Romans 12: 8-10.

BY WILLIAM T. ELLIS. picturesque Persian whom his American followers call "Master" and whom his Persian followers acclaim as "Messiah," has come to these shores and is getting considerable attention from the public prints. Abbas Effendi, as he is commonly known, or Abdul Baha, as he is really named, claims to be one in the succession of the long line of revealersof truth to the world. He brings a mild teaching of brotherhood long reach of things, neither the man

and tolerance and universalism. In the nor his creed will figure very promi-nently, but it is wholesome at the mo-ment to contrast him and the greater religious leaders who have gone before with Jesus and His philosophy. A fresh look at what Jesus taught is always

trine of human relationships; Zoroaster standard.

with his teaching of the sanctity of the elements; all have made contributions of the question. It is not a reciprocity making good. The Sunday schools for cable of laws two months are devoting their lessons to the utterances of Jesus which em-body His mind,

The Disappointed Expectations. sitting amid the waving lilies of the likeness of the Father, "Be yet Galilean hillside, looked forward to the as your Father." Again. "Ye sh coming of a king who should be great the children of the Highest." in temporal might. That error is fundamental to human nature. We all birthright. Even as the family like-greatly admire a king, the man of ness appears in sons and daughters.

his beautiful lines.
"They all were looking for a king
To slay their foes, and lift them high.
Thou cam'st a little baby thing
That made a woman cry.

Nought but Thy presence can avail; Yet on the road thy wheels are not, Nor on the sea thy sail!

"My how or when thou wilt not heed, But come down thine own secret stair That thou mayest answer all my need Yea, every bygone prayer.'

Most of us have not eyes to see that this deep human note which was struck by the manner of Christ's coming and by his words of life, aimed at the hearts of men, is of first importance. The kingdom must come in the realm of character. Singular saints are the salt of society. Ne minds make new with abstractions but with truths that men and women could

work out in their own characters. The Paradoxical Law.

Probably Jesus would not get first

how to overcome their fellows, He bade them give up their rights, endure wrongs, and serve mankind to the last drop of blood. To love in spite of all and to keep on loving with a self forgetfulness and a self abnegation that are bewildering, was His prescription. He was after a new society, created by the loving hearts of individuals. His goal was a kingdom, the kingdom which ultimately comprehends all men. We are beginning to understand this truth, which He put into these words.

"But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for the that despitefully use you. To him that smiteth thee on the cheek offer also the other; and from him that taketh away thy cloak withheld not thy coat also Give to warm. hold not thy coat also. Give to every one that asketh thee and of him that taketh away thy goods, ask them not And as y would that men again; And as y; would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same And if ye even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners to receive again as much, But love your enemies, and do them good, and lend, never department and your reward shall be as much, But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High; for he is kind toward the unthankful and evil. Be ye merciful, even be judged: and condemn not, and ye shall not be condemned: release and ye shall be released."

The Gentle Conqueror.

The world has come far since the expressed by Kipling's "Explorer"; incredulous ears of mighty Rome's subjects listened to the paradoxical utterances of Jesus. It is amazing to contemplate how humanity has swung around to Christ's conception of what is most important. These hillside teachings of unselfishness, of forgiveness, of service, and of self denial are today agitating the whole world. The law of otherism, for which men frankly give credit to Christ, is being written into the political platforms of our time. Great governments are adopt-

uttermost. As a certain modern poem expresses it:

Humanity is one; no weakest brothe Can fall or falter, sin or sufter woe But that the suffering reacheth every other. d all the world with him doth

fainter grow. Humanity is one; who thinks to con-By crushing down a weaker in the

wav:

Knows not that in his own unreason-He beateth down the steps that lead 'Humanity is one; thou that o'er-

O thou be strong for those who ar but weak; So shall a thousand triumph where

thou winnest, And many find what few know how to seek."

The Setting of the Golden Rule. A working pasis for the practice of we scarcely would care to dignify our ersian guest by contrasting his little common opinion calls the "Golden other have changed. But the means of pretound in the familiar words of what senting and adapting the one to the
common opinion calls the "Golden other have changed. The new pioneers Persian guest by contrasting his little common opinion calls the "Golden other have changed. The new pioneers philosophy with that of Jesus. It is Rule," which we find embedded like a will be the men who can speak the fair, however, to call to mind the great jewel in the center of these teachings. fair, however, to call to mind the great jewel in the center of these teachings founders of faiths which have won the allegiance of human hearts throughout est law—not nearly so lofty as some the centuries, and to compare their of the teachings which surround it. He philosophies with the philosophy of who goes all the way with Christ will initiative Jesus. Buddha, with his word of self find himself far beyond the reign of the Christian. immolation; Confucius with his doc- Golden Rule, which only makes self the

to human thought. But nobody who in benevolence, but magnanimity; not possesses the discrimination and poise bargaining but bounty. Jesus bids us and intellectual integrity of the pres-ent-day scholar would think of giving ultimate return which in the long run these men rank as philosophers along- is meted out to the unselfish. This is side of Jesus of Nazareth. The teach-the principle of which we are feebly ings of Christ are not only more com-getting hold. A world of good people prehensive than those of any other, but becomes a good world. The law of lov-they meet the pragmatist's test of given sway becomes the most practi-

The Family Likeness. Some gentle, loving, unwordly per-sons make us think of God the minute

The Disappointed Expectations. we see their faces. Their presence turns men's thoughts heavenwards. from the lips of the gentle Teacher. Thus Jesus bids His friends show the Again. "Ye shall be

power and pomp and vast achievement. so that when we see a child we think Only dimly are we learning to cry, of the parent. The Christian is so to pour out his life in love and mercy and forgiveness that all men will be "Thy gentleness hath made me great." and forgiveness that all men will be anyone be considered a tr George MacDonald has put the truth in reminded of the love and mercy and man who is ignorant of it. forgiveness of the Father in Heaven. "Impossible" these standards have often been called, but they are the standards that have lifted the world up to its present level, and that are still making it liker every day to the kingiom of heaven, where love holds abso

> The Souls Who Dare. Terse Comments for May 12, "The Value of Initiative," II Kings 13:

BY WILLIAM T. ELLIS. Wise in a deep knowledge of human nature was the old Hebrew sage who wrote, "All we like sheep have gone astray." That phrase is to be accented astray.' on the first four words. It did not take a philosopher to perceive the straying tendency in man, the signifi-cant observation is that they stray just salt of society. Ne minds make new men, and new men make a new world. People count for most: Christ dealt not with abstractions but with a second control of the figure clear. One adventurous sheep —usually an old ram—goes out of bounds, and after him follows the whole flock. The existence of the bell-wether in this country, is based upon know Probably Jesus would not get first ledge of this tendency to follow a lead-page headlines in the newspapers topage headlines in the newspapers today were He to come cam algning as
of old. His platform is sort highly
spiced enough for populab taste: He
did not utter dramatic sayings of the
ear-catching kind: there are no majestical egotistical epigrams to his
credit. Instead, he came quietly talking to people about the law of love.

Instead of telling men how to become great and mighty and rich, and
how to overcome their fellows, He
bade them give up their rights, endure

> He who dares to think for himself will also have to think for many other

There are more persons worship-ping at the shrine of a modern idol called Conventionality than ever wor-shipped Dagon or Ashteroth.

The person with courage enough to be himself may be assured that he has courage sufficient for all the other exigencies of life.

Everybody wants to be "different;" few of us really ever are . Even the picturesque but pathetic crew who affect curious garb and absurd tonsorial arrangements, and pursue occult religions, and fantastic fads in faiths, and proclaim themselves in rebellion against the accepted order, are members of a large, clearly defined and well-labelled group. Their very unconventionalism is conventional. This sort of thing is quite different from real independence and initiative. The severe test of intellectual liberty and courage is ability to conform to the major usages of the

live, like the pioneers of the American west, just a few marches beyond the sound of the steam whistle. They are the breakers of new paths, the Abra-

"Till a voice, as bad as Conscience, rang interminable changes On one everlasting Whisper day and

Something hidden. Go and find it. Go and look behind the Ranges-

what to make of Jesus. He played havoc with traditions. His initiative broke over many ancient barriers. He was a new sort of man. Because they could not understand this Original, and because they thought he menaced the accepted order, the Jews answered His inexplicable Personality in the wholly unoriginal fashion of putting Him out

The purpose to be one's self, one's best self, in life and in labor, is the sure route to initiative.

and the fundamental need of man has not changed. But the means of pre-The message must be conveyed through all the modern avenues of approach to men's mind—and here is a field for the initiative of the most resourceful

Broadway has seen the gospel preached on illuminated billboards and Broadway has talked. New York City was set to discussing religion, as it has not done for many years, by the Men and Religion advertisements on bill-boards and in newspapers. Some church to them in proportion as they will be folk have thought the methods undig-nified. They confuse tradition with dignity.

The modern prophet's "Ho ye!" is the display advertisement. Thus is over-come that formidable barrier of utter indifference which is the first great obstacle to getting a hearing for the go pel. New and ever-newer ways of arresting the careless world's attention to the things of eternal import must be devised by all who have a zeal for the eternally contemporaneous kingdom of

SEVEN SENTENCE SERMONS.

I am more afraid of deserving criti cism than of receiving it. —Gladstone

No man can be wholly uneducated tho really knows the Bible, nor can anyone be considered a truly educated -President Schurman.

Dear is my friend—yet from my foe, as from my friend, comes good:

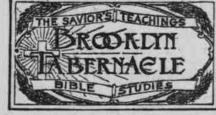
My friend shows what I can do, and my
foe what I should. —Schiller. Ah! if men but knew in what a small

dwelling Joy can live, and how little it costs to furnish it. —Souvestre. The only shots that count are those

-Theodore Roosevelt. know not where his islands lift Their fronded palms in air; I only know I cannot drift

Beyond his love and care. -Whittier.

God . . . has made apostles and saints out of men and women that the world would have thrown away as rubrish; Peter, the weak and wayward; Mary Magdalen, the defiled; Zaccheus, the worldly; Thomas, the despondent; Paul, the per ecutor and blasphemer. o in the first century he can do, he is doing, today



LOVING OUR NEIGHBORS. Luke vi, 27-38; Romans xiii, 8-10-May

Today's study is from St. Luke's ac count of the Sermon on the Mount. It does not profess to be a regulation for the world, but applies to saints—to those who have consecrated their lives fully to follow in the footsteps of Jesus —to suffer with Him that they may also reign with Him. Even these may not be able to live up to every feature of the Master's instructions, because of weakness in their fallen flesh. We must take the Master's words addressed to the faithful as representing the full, perfect standard. It is for each disciple to recognize this supreme standard and to gauge his thoughts and words and

der them that they are sinners under the sentence of death, but that He has made provision for their reconciliation through the blood of the growth and that whether the blood of the growth and the gro does not speak to them at all, except to tell them that they are sinners unsphere of life we occupy, while at the Brideship, nevertheless their words and same time maintaining personality in conduct in the present life will all adthe realm of the spirit.

scribes it, under present conditions, a Q.—Was Chris "narrow way;" difficult is the way of the same time?

cachings of unselfishness, of forsive-ness, of service, and of seif denial are today agitating the whole world. The law of otherism, for which men frank-lay give credit to Christ, is being writ-ten into the political platforms of our time. Great governments are adopt-ing it and are finding that it pays-actually plays—bette than the old law of greed and selfishness and might The spirit of society is being affect-ed by the teachings of Jesus. The very tarian of the race is being altered. We see that the welfare of humanity as a whole is wrapped up in Christ's mag-mificent philosophy of love unto the

The next statement is more comprehensively given by St. Matthew. "If any man sue thee at the law and take away thy coat, withhold not thy cloak also." The follower of Jesus may flee from an adversary, or he may resist him to the extent of proper expostulation, but he is to be tnoroughly responsive to all government; if the court decides that his coat and his cloak shall both be taken from him, he shall unmurmuringly submit, even though he realize that such a procedure would be unjus; and quite at variance with the Divine regulation. Saint ance with the Divine regulation. Saint Paul as well as Jesus used argument in his own defense, not only with the mobs, but also before judges; but they organism.

mobs, but also before judges; but they resisted the law—never.

"Give to everyone that asketh of thee, and of him that taketh away thy goods ask them not again." The broadest interpretation we could consistently give to this would be—Be tender hearted, err on the side of too great generosity rather than to be hard hearted, selfish. The Lord could not have meant us to take His words with absolute literalness; as for instance, Give a child a razor if it cries for it; or, Give money to the dissi-Carey wrote a good prescription for initiative when he said "Expect great things from God; attempt great things for God." A Christian's most advanced purposes for himself are short of God's possibilities for him.

Christian work today is in an era of adjustment. The old ways and forms are passing. Now how to express the old faith and the old mission in the speech and methods of our time is the perplexity. The gospel has not changed and the fundamental need of man has the fundamental need of man has at the fundamental need of man has at the fundamental need of man has at the fundamental need of man has would equally befriend us, would have would equally befriend us, would have nothing creditable in it.

Merciful to Obtain Mercy. The world during Messiah's King-dom will be under instruction and les-sons, which will include mercy, and an assurance to the willing and obedient of perfection by the close of the King-dom. But the church class, now called out, will have no such long period for their character development, and since they will not attain that perfection here but will require Divine mercy, through the imputation of Christ's merit to cover their blemishes, therefore in order to develop His saints to them in proportion as they will be merciful to others. What a wondrous neward and what a wondrous incen-tive!

#### EVERYBODY'S BIBLE BOX.

Q.-If hatred is not a virtue, why does it say in Ecclesiastes ili, 8 "There is a time to hate?" Why does Christ say in Luke xiv, 26 "If any man come to me and HATE not his father and mother, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple?" (F. W.) Answer—Our Lord in all of His inmother, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple?" (F. W.)

Answer—Our Lord in all of His instructions to His followers continually admonished them to love one another, and not only this but that they were to love their enemies as well. (John xiii, 35; Matthew v. 43, 44-46; I Peter fi, 23). Therefore, it would not be consistent to think that the Lord would sistent to think that the Lord would counsel His followers to hate those that were near and dear to themselves, and towards whom there was every incentive to love and esteem. The Lord evi-dently used this word to impress the thought upon the minds of those who would be His followers, that the terms of discipleship are very rigid and exacting. In other words: none could become disciples of the Master unless they loved Him more than all earthly ties, or considerations. None can ever be recognized by the Lord as His foilower unless they have taken the step of full consecration of their all to God, to be obedient to the Divine will even though it meant the loss of every valued object and the sacrifice of life itself! The thought conveyed in the expression found in Ecclesiastes iii, 8, is that there are times and seasons when it would be proper to "hate," or despise that which is contrary to the principles of righteousness and justice. All should hate injustice and be out of sympathy with those who oppress and injure the weak and helpless. Also, those who are in opposition to the Lord and His just laws and arrangements at 8 p. m. anniversary service of the and who wilfully go contrary thereto, Epworth League. Sermon by the passhould be righteously shunned and detor, subject, "The Efficient Leaguer, or spised—"hated with a perfect hatred." the D. Quartet."
-Psalms exxxix, 21, 22.

Corinthians is an inspired treatise on ject, "The Sin of Ingratitude. the topic of the resurrection. In it the Apostle sets forth practically every phase and point relating to this mo mentous subject. He begins by giving a synopsis of the Gospel in a few brief words—"How that Christ died for our sins \* \* \* and that He was buried. and that He rose again the third day."

He then names the witnesses to attest the fact of Christ's resurrection. In the 11-17 verses, he affirms and emphasizes the fact of Christ's resur-rection. The 18th verse contains a statement that nearly all Christian people have overlooked or misunderstood. If Christ was not put to death and resurrected "Then they also which are fallen asleep in Christ are perished!" "Perished" means destroyed or annihilated. Let no one advance or annihilated. Let no one advance the absurd idea that the Apostle was referring to the bodies of those who had "fallen asleep," for the bodies of all perish and disintegrate into dust. But he had reference to the individual, the being, the soul. "The soul that sinneth it shall die." (Ezekiel xviii, 4.) Because Christ died for all, all the Apostle answer:—"O senseless man! that which thou sowest is not made alive except it die: and that the realm of the spirit.

There are some men and women who ive, like the pioneers of the American vest, just a few marches beyond the ound of the steam whistle. They are ams of the world.

The path of the spirit in the present life will all advantage them in the life to come. In this secondary way all mankind aside from the church, the kingdom of God (therefore) we shall be changed \* \* at the last trump; event, just a few marches beyond the ound of the steam whistle. They are this lesson.

The path of the world and conduct in the present life will all advantage or disadvantage them in the life to come. In this secondary way all mankind aside from the church, the kingdom of God (therefore) we shall be changed \* \* at the last trump; event, just a few marches beyond the ound of the steam whistle. They are this lesson.

The path of the world and conduct in the present life will all advantage them in the life to come. In this secondary way all mankind aside from the church, the kingdom of God (therefore) we shall be changed \* \* the dead shall be raised incorporately and the life to come. In this secondary way all mankind aside from the church, the kingdom of God (therefore) we shall be changed \* \* the dead shall be raised incorporately and the conduct in the present life will all advantage or disadvantage them in the life to come. In this secondary way all mankind aside from the church.

The beautiful body (or being). Rev. Koser of Oakland and Rev. Crumters the kingdom of God (therefore) we shall be changed \* \* \* the dead shall be raised incorporately and the city Mission, 310 Kansas avenue, at the City Mission, 310 Kansas

Q .- Was Christ human and Divine at life now open. Only the saintly few will be willing to walk there, and only these will gain the great Prize, "the pearl of great price," joint heirship in Messiah's Kingdom. Hearken! Do not ble to mortal man. One possessing the merely observe the Golden Rule toward your enemies, but love them, and "do good to them that hate you."

The Master's expression, "Unto him The Divine nature is the highest form

by means of His death He might van-quish him that hath the power of death." (Hebrews ii, 14. See also Hebrews ii, 6, 7, 9.) From these Scrip-tures it is apparent that the Lord Jesus left His spiritual nature and condition when He became the "Man Christ Jesus. who gave Himself a ran-som for all." At His resurrection He received the Divine nature and honor and glory as a reward for His obedience to the Father's will even unto death. Nature is simply organism, and varies Nature is simply organism, and varies according to the form or quality of the The element of life is always the same.

Bible Study XXXI.

Text: Mt. 28; Mk. 16; Lu. 23,24; Jo. 20,21.

Questions from the four gospels.

1. What request did James and John nake of Jesus?

2. Who anointed Jesus in the house of Simon the Jener?

3. Who anointed Jesus in the nouse of Simon the leper?
4. When did Jesus enter Jerusalem in triumph?
5. Give the purpose of the parable of the wicked husbandman?
6. Who cast into the treasury the most of all?
7. What menial service did Jesus perform for the disciples?
8. Which disciples said he would lay

8. Which disciples?
8. Which disciple said he would lay down his life for Jesus?
9. What did Jesus foretell Peter?
11. When did Jesus say the Holy Spirit branches? branches?

10. When did Jesus say the Holy Spirit would be sent?

12. Who are included in Jesus interces-

sory prayer?

13. Who betrayed Jesus, and how?

14. For what was Jesus condemned by the Jews? Did Pilate want to crucify Jesus? To whom did Pilate send the Christ? Whom did the Jews choose instead

of Jesus?

18. Why did Pilate condemn Jesus?

19. Where was Jesus crucified?

At what hour of the day did the crucifixion occur?

Twelve views of the Cross of Jesus Christ.

1. The Soldiers saw a criminal with sorrow.

2. The Women saw a benefactor with The Mother saw a son with anguish.
The Disciples saw blighted hopes

with perplexity.
5. The first Thief saw a malefactor with hardness.
6. The second Thief saw a king with 8. The Priests saw an impostor with

mockery.

9. The Angels saw love with wonder.

10. The Devil saw the seed of the woman with dismay.

11. Jehovah saw obedience with affec-The Passers-by saw nothing with

#### CHURCH NOTICES.

First Presbyterian church. Harrison street, Rev. Stephen S. Estey, D. D., pastor. Morning service at 11 a. m., sermon by Dr. Culbertson, of Emporia. The evening service will be in observpleship are very rigid and ex-in other words: none could Cost of a Home." The pastor will

Mount Olive M. E. church, corner of Twelfth and Buchanan streets, Rev. G. W. H. Hopewell, pastor. Preaching 10:45 a. m., theme, "T Palm Tree Christians;" "The Flourishing p. m., theme, "The Spiritual Climate."

St. John's Evangelical Lutheran church, Second and Van Buren streets, P. D. Mueller, pastor. German services 10:30 a. m. English services 7:30 p. m.

The First Methodist Episcopal church. Q .- The Bible seems to infer that The pastor, Rev. F. L. Loveland, D. D., we will have celestial bodies. If so: are they these human bodies cleaned and made whole; revamped and made of the Master;" evening at 8 o'clock, over? (C. T.)

Answer—The 15th chapter of I "Good People with Bad Habits," sub-

> Grace cathedral, corner Eighth avenue and Polk street. The Very Rev. J. P. de B. Kaye. dean. Holy communion 7:30 a. m. Morning service and sermon 11 a. m.; choral evensong and address at 5 o'clock p. m.

Walnut Grove Methodist church, corner Sixteenth and Harrison, C. B. Zook, pastor. Morning worship 11 a. m., sermon theme, "The Methodists; in the Field, at Work." Evening service will be in honor of Mothers' Day.

The First Baptist church. Robert Gordon, pastor. Morning service II, ser-mon subject, "The Fight of Faith;" evening service 8, sermon subject, "The Shame of the City.

Church of Christ, corner Fifth and Western avenue. Evangelist John T. Hinds will preach both morning and evening. The morning theme will be:
"The Nrrow or Broad Way—Which?"
Evening theme: "The Baptism of the
Holy Spirit." A cordial invitation to

Memorial services of little Vernice tion through the blood of the cross, and that whether they become disciples of Christ, or not under the call to that body which shall be \* \* \* it is at the City Mission, 210 Kansas avenue.

and Madison street. Pastor Paul A. Schenk. Morning services at 11 o'clock, subject: "A Great City Repents." Subject for the evening at 7:30. "Seek and Find."

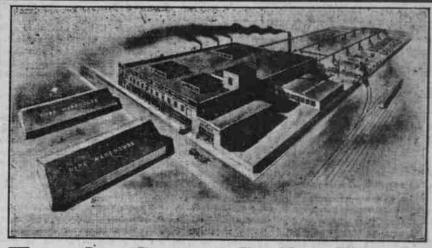
First Lutheran church. Mothers' day will be observed. Morning service, a special sermon by the pastor, Rev.

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First Church of Christ Scientist,

corner Huntoon and Polk streets. Services at 11 a. m. Subject "Adam and Fallen Man," Sunday evening service Spiritualist meeting in Lincoln Post hall, Sunday May 12 at 3 p. m. Rev. Edna McCarthy will speak on sub-ject given by the audience, also give

German Methodist Episcopal church, corner Tyler and West Fifth streets. Services at 10:45 a. m. and at 8 p. m., conducted by the pastor, Jorn Koehler. conducted by the pastor, Jorn Koehler. Services at 10:45 a. m. and at 8 p. m., with installation of the new officers. Special music at both services.

Preaching at 11 a. m. by the pastor, Jorn depends on the pastor, Geo, A. Marvel; Epworth league and Sunday School association, will speak tomorrow at both the morning and tomorrow at both the m

First Unitarian church, 912 Topeka avenue, Rev. J. H. Jones, pastor. Serv-ice 11 a. m. Sermon by the pastor.

First U. B. church. The paster, O. T. Deever, will preach morning and evening. Subject at 11 a. m., "Need for Workers." Subject at 8 p. m., "Mother the Queen of the Home."